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THE good sense, the pious spirit, and the correct sentiments exhibited in the following address, entitle it to serious attention. It defends those principles of the Protestant Episcopal Church which distinguish her from other Christian societies, and which constitute some of her chief claims to be an apostolic and primitive Church; and exposes, with force, but with mildness, that misguided piety and false liberality which depreciate them as non-essential, and denounces the advocates of them as sectarian bigots. Happy the flock which is guarded from the attacks of heresy and schism by the vigilance of such a shepherd. The defence of the Episcopal constitution of the ministry, and of Episcopacy as the principle of Christian unity, is certainly not congenial with what is denominated the *liberal* spirit of the present day. But let those whose peculiar duty it is to watch over the Christian Zion, remember that these principles which it has become popular now to decry, were the characteristics of the apostolic age; and were professed and enforced by IGNATIUS, the disciple of the apostles, and like them a martyr of the cross; by CYPRIAN, the glory of the African Churches; and by CHRISOSTOM and BASIL, the lights of the Churches of the East. Surrounded by these witnesses, animated by the example of apostles, martyrs, and fathers, let them, with the same dauntless zeal in reliance on the grace of their Master, defend the ark intrusted to them through every difficulty and danger, and at every sacrifice.

FOR THE CHRISTIAN JOURNAL.

An Address, by a Rector of a Church, intended to have been delivered on Sunday, after the dismissal of his
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Congregation, to the Episcopal Inspectors and Teachers of Sunday Schools, instituted by an Association of Lay Gentlemen, independently of the authority of any Church; and omitted, from finding that it would interfere with the time devoted to these Schools.

Friends, and beloved Children in the Lord,

It has been with the sincerest emotions of pleasure, though mixed with some degree of solicitude, that I have seen you enter upon a service that indicates the tender benevolence of your hearts, and a lively sense of piety to God; I can, therefore, no longer refrain from expressing to you the cordiality of my feelings with respect to the object of your labours, and wish to suggest some hints that may tend to render you more successful in the prosecution of it.

You have reason to bless God that he has put it into your hearts to use your endeavours to enlighten the darkness of your poor ignorant fellow-creatures; to teach the uninstructed adult the use of letters, that he may, though late, more effectually discover his importance in the scale of being, and be enabled to imbibe wisdom from that *holy Book* which alone teaches us the way of eternal life. And your diligence in searching out, and instructing, children whose parents are unable (and sometimes, alas! unwilling,) to give them the ordinary means of education, may, by suitable intimations to them of the most important object of all learning, the fear of God, be the means of preserving them from vice and misery; of directing them in the paths of piety and virtue; and of thus rendering them happy in life, and blessed in death. These poor adults,

and these poor children, have immortal souls that must exist to all eternity, either in inconceivable happiness or unspeakable misery; and which are as precious in the sight of God as the souls of the rich and the powerful:—they were equally purchased by the blood of Christ. All the care and labour, therefore, bestowed for their benefit will be highly acceptable to God: and those who direct their attention to this good purpose, will, by so doing, be laying up treasure in heaven. I hope, therefore, that this is the principal motive that influences you in the benevolent work in which you are engaged. This was the object for which Sunday Schools were originally instituted; and this is the declared object for which they are continued. The day appropriated to them is God's day, reserved for his own immediate use; and we have no right to employ it but in acts of public and private devotion, and in the exercise of works of necessity and mercy. Though teaching letters is not an immediate act of religion; and though it is, in a considerable degree, connected with our temporal concerns; yet teaching those who cannot be taught on other days of the week, is an act of charity. As it may be instrumental in promoting religion, and is necessary to a full acquaintance with the word of God, good and holy men have supposed, that some part of this sacred day can, with great propriety, be devoted to the instruction of unlettered adults and poor children in the rudiments of human learning. Still this mixed instrument of good should be kept, as far as possible, in subordination to the ordinances of the Church. We should never leave what God hath immediately appointed, under a pretence of serving him better in a way of our own devising. Though mercy is before sacrifice, yet it does not become us to substitute it in its room; but to place it first only when they so interfere that but one can be practised. You must remember that it is on this ground only that Sunday Schools can be justified in time of public worship; and if there is a possibility of prevent-

ing their interference with each other, it ought certainly to be done. Sunday Schools, in subordination to the Church, may be greatly instrumental in promoting the cause of religion. The persons and children instructed in them in the rudiments of human learning, and in moral and religious duty, may be led from the information there acquired, to enter into the Church as the ark of their salvation; or if they are so happy as to have been initiated into it, to continue in its unity, there learning the heavenly doctrines of its divine Founder, and submitting themselves to his holy precepts. But if they are led to suppose that Sunday Schools are substituted instead of the Church; that its sacred ordinances must give way to them; then, perhaps, when Sunday Schools shall be no more; at least, when they shall have no further influence upon them, (and their influence, from their very nature, must be short;) then that divinely instituted Society, where the rays of heavenly light continually shine, will be disregarded, and its light, as to them, will shine in vain.

It is with a particular regard to this important consideration that I have been led to make you this address, in which I would wish to speak to you in the spirit of meekness and love.

That you are endeavouring to do the best you possibly can for the souls and bodies of those you have undertaken to instruct, I have no doubt; and, as far especially as the former are concerned, you cannot suppose that the ministers of religion look upon you with indifference. In this they feel the most lively interest, and view you, while thus engaged, with the most tender solicitude. To us is committed the ministry of reconciliation: we are the stewards of God, commissioned to feed his sheep; and with the most careful assiduity to take care of the lambs of his flock. It is our business to oversee the concerns of Christ's Church, and to teach his religion; and we are happy in every real aid that can be afforded us, in the execution of the holy work in which we are engaged. You must, therefore, suppose that your pious labour in

teaching letters to the poor, is highly acceptable to us; and that we most sincerely feel the importance, as far as you undertake to teach them religion, that you teach them right. I cannot suppose, as far as religious instruction is concerned, that to undertake it independently of the ministers of religion, is the best way to secure the most correct information. Knowing, however, as I do, the cause that has led to the adoption of this plan, I highly appreciate the worthy motives on which it is grounded, and sincerely venerate the persons who have promoted it. Good and benevolent men, seeing Christians divided into a variety of distinct communions; and unacquainted, perhaps, with the causes of their separation; knowing, likewise, that the faithful ministers of each would teach the peculiar doctrines of their Church, saw the impossibility of combining them together in the good work they would wish to set on foot—that of instructing the ignorant poor in letters and in duty. They, therefore, conceived it practicable to commence this teaching unconnected with the ministers of God, and the Church of God. The motives that led to this conclusion were, no doubt, of the purest kind. A disposition to harmonize mankind in love; and especially to unite all the professors of religion in the most cordial agreement in the sacred cause in which they are engaged, is certainly a very good one. Though the means which it may adopt for this purpose may not be the most proper, yet the design will always entitle those who conceive it to our esteem.

It is truly to be lamented that Christians are thus divided into distinct communions; and that the ministers of religion cannot act in concert in the great work in which they are engaged. But this they never can do till they are harmonized into one body; submit to the same government; receive the same essential articles of faith; and live in regular subordination to the same laws, emanating from the same authority, for the promotion of order and discipline. This is the plan of unity designed by the great Head

of the Church; and all other schemes of promoting it are chimerical and vain. "There is one body, one faith, one baptism." This, then, being the case, it becomes both ministers and private Christians to submit to the laws of this one body, to profess this one faith, and to receive this one baptism. Each distinct Church has its own government and laws, its articles of faith, its baptism, and its mode of worship, to which it requires the submission of all its members. Here, then, is a plan of unity for each Church; but, being various, certainly not a plan that will give unity to the whole. Still it is not the way to promote harmony for private Christians to undertake to teach religion distinct from the ministers and Church of God. Because there are a variety of Churches claiming to be rightly constituted, and to profess the true faith, it does not, therefore, follow that Christ has no Church instituted by himself to the authority of which we owe obedience. Notwithstanding these various claims, we may yet suppose that rightful authority is in some hands, and that religion is the safest under the direction of those whom God hath authorized to teach it. Though there may be occasional aberrations among them, yet there is no probability of diffusing wider, or of giving more permanency to the true doctrines of Christianity, than by leaving public teaching in the hands of those whom God hath authorized for this purpose. If we, who are the ministers of religion, neglect our duty, lead to a false Church, or to false doctrine, we do it at our peril; and each Church is careful that, in its own view of what is such, it shall not be done by its individual ministers. This work has been committed to our hands, and we should be left to lead in the execution of it. Private Christians, as heads of families and schools, as aged, and pious, and wise, may be, and ought to be, greatly helpful to us in catechising, and in giving good advice to those over whom God hath given them influence. All that I mean is, that they should not undertake to teach religion independently of us, and with no regard to what has been pro-

scribed by the authority of the Church to which they belong.

Being myself perfectly satisfied that Christ has instituted a ministry, through the regular succession of which his Church is to continue to the end of the world; and being equally satisfied that the ministry of which I partake, and the Church in which I officiate, are of this description, I feel it my bounden duty to warn all those committed to my care, to render obedience to him in this respect, as well as in all other things he hath commanded. I now look upon you, and all who have by baptism been admitted into the Church, to be, what you are taught in your Catechism you are, "members of Christ, children of God, and inheritors of the kingdom of heaven." Being, therefore, the children of God, he has set me, as his servant, to watch over you; to instruct you in your duty; to let you know the important privileges to which you have been admitted; and to remind you of the solemn obligations that lie upon you to be dutiful to your heavenly Father. You can hardly conceive the tender solicitude I feel for you, and for all that are committed to my charge.

You now, as teachers in Sunday Schools, have become a sort of fellow-helpers with me in the holy work in which I am engaged. Some of the lambs of my flock are among the number of those you are instructing in letters and in duty; and those under your care, in this respect, who do not belong to my particular charge, are still of the number of those whom Christ hath redeemed, and to whom, as his minister, I am to afford all the spiritual aid in my power. Though, by the system of instruction adopted for you, I am not called upon to have any agency in the work in which you are engaged; yet, as you are members of the congregation over which I am appointed an overseer, it is my duty to give you advice in this, as well as in all other things in which your religious conduct is concerned. Viewing the Church as I do, and its necessary connexion with religion, I have supposed that Sunday Schools should

be placed under the direction of its ministers; and that they should superintend, at least, the religious instruction of those who attend them.

The principal good to be expected from these Schools is, by their affording an opportunity for the persons and children instructed in them, to be made acquainted with the relation in which they stand to God and man, and the duties owing to both. To effect this purpose, therefore, they must be taught that these Schools are instituted in subordination to the Church; that through her medium religious benefits are to be attained; that as we are sinners by nature as well as by practice, our salvation is the gift of God, bestowed upon us through the merits of Jesus Christ; that a covenant title to forgiveness through him can be had only by the one baptism he has instituted for the remission of sins; and that grace to fulfil an acceptable obedience can be secured to us only by an adherence to his body, the Church, which is animated by his Spirit.

We find that the Church commences the instruction of her children by informing them of the manner of their adoption into the family of God; and of the privileges and obligations resulting from that adoption; and we have no reason to suppose that a better scheme of instruction can be devised. Salvation being a gift, is not to be attained by the performance of moral duties, but must be received by faith; and God, in his goodness, has been pleased to institute positive rites and sacraments, as the ordinary mode of conveying this gift through that medium. He that is to be instructed in the way of salvation, is, therefore, first taught, that by his baptism he was made a child of God; and that he can continue such only by believing in Jesus Christ, and submitting to his laws and ordinances. This, then, being the way in which we are made the children of God, we see the vast importance of infant baptism, and the danger of teaching religion abstracted from the ordinances of Christianity. Merely to inform children that there is a God, possessed of every possible

perfection, and that we owe him un-deviating obedience, without telling them how sinful creatures can become reconciled to him, and continue in his favour, is only to fill their minds with terror, and leave them to despair of receiving any benefit from their knowledge. By being informed of the necessity of obedience, without any knowledge of the terms and pledges of the forgiveness of sin, and of the assistance of grace in the performance of duty, they are left in a state of ignorance, from which little or no good can be expected. And to teach them that forgiveness can be had, and grace secured, without a compliance with the ordinances of religion instituted for that purpose, is to teach them what you have no authority to do from the word of God. The fruits of such a naked scheme of religion have been frequently witnessed by the world. Enthusiasm has at one time gone forth under its unmarked banners, raving with madness and blasphemy; and a spurious kind of philosophy at another, levelling in its march all the barriers of piety and virtue, and showing, in every step, the deadly effects of a religion without symbols, priest, or Church. It has been plainly seen, that the more human learning is possessed by those who in no sense regard the institutions and ordinances of Christianity, the more vile and mischievous they are. Depraved as we are by nature, goodness can be attained only by grace; and grace we have no right to expect, only in the use of the means appointed for its conveyance. This being the case, you should, therefore, cherish the sentiment in no one who is out of the Church, that he is safe in that situation; nor give countenance to any one who is in it, that he can be secure in any other manner than by continuing his adherence to it, and living in the habitual practice of all the duties required by him who hath purchased it out of the world, at the price of his own blood. In the Church great and important privileges are enjoyed; and the most solemn obligations laid upon all its members to holiness of heart and life: and dreadful will be the condemnation of

all those who do not prize their privileges and fulfil their obligations.

It is idle for you to suppose that by avoiding to teach children the peculiar tenets of any particular Church, you will, therefore, leave them to choose their religion, unbiased in their judgment, when they are more capable of determining what is right. Do you suppose that among the multitude of proselyters which are compassing sea and land, to add to the number of their disciples, they will be left to weigh the arguments of all, and to judge and divide without any bias put upon their understanding by their affections? No; if they ever have any religion, it will be that of those in whose hands they are first placed, and with whom, in their serious moments, they form their connexions: and you must remember that they may thus be initiated into a religion much less perfect than that with which God in his providence has now enabled you to imbue their minds. You ought, therefore, to feel yourselves under a solemn obligation to instruct those you have undertaken to guide, in the true principles of Christianity; and to be extremely careful to be in no degree instrumental in detaching any member from the unity of Christ's Church, or to give countenance to indifference to its worship, its ordinances, and its laws. The most ardent attachment to your own Church, grounded on the full persuasion of its being an institution of God, to which obedience is due, and in which the greatest purity is to be had, need lead you in no degree to suspect the sincerity of others in the profession of their religion, or to doubt of their personal sanctity and holiness. God is not confined to his own ordinances in the communications of his grace; and though we have no right to presume upon receiving it without a compliance with them, yet we should rejoice to find it possessed by those who do not. Being in the Church does not necessarily make a man holy; neither does being out of it necessarily imply that he is not so. Honesty and fidelity, wherever found, are estimable in the sight of God and man; and error in any individual is

no sure indication of want of rectitude of heart. We should suppose all persons religious who profess to be so, unless their practice is inconsistent with their profession; and we should suppose all satisfied that they are embraced in the Church of God, who are attached to any communion of Christians, and regularly attend its worship and ordinances. Therefore we should be far from being dissatisfied with them, when they honestly endeavour, by the best arguments they can use, to convince us of the superior excellence of their religion; and to persuade us thereby of the advantages we should gain by renouncing error and embracing truth. In doing this they act benevolently and consistently. So far proselyting is no evidence of meanness or narrowness of mind; but is an indication of the exercise of some of the best affections of the human heart. Where no artifice is practised; where no misrepresentations are made; where no advantage is taken of weak and uncultivated minds, to lead them from the Church to which I belong; I will never complain. I will fairly meet every argument brought against the institutions and doctrines of my Church; and if overpowered by my opponent, in the judgment of those concerned, will leave them without complaint, to follow wherever the dictates of their consciences may lead them. I know that others may be as honest in their belief of what I conceive to be error, as I am in what I believe to be truth. I frankly confess, satisfied as I am of the divine institution of the ministry of which I partake; of the truth of the doctrines of the Church to which I belong; of the propriety of the worship it has enjoined; and the duty of obedience to its authority; I will honestly and fairly use all the arguments in my power to persuade others of the truth of these things, and will most earnestly beg of God to bless my endeavours in this good work. But, in doing this, I will likewise beseech him to preserve me from all artifice and misrepresentation; from all means that may lead to an undue regard, or to any degree of alienation of affec-

tion, from those who differ from me. It is not merely personal attachment, or personal alienation, that the faithful minister of religion seeks; but attachment to his Master, his Church, his doctrines, and his precepts. Still, as we are all subject to err in these things, we must assume no claim to infallibility, but teach that concerning them which we sincerely believe (after due investigation,) to be true; and while we lament our unhappy differences, treat with respect and kindness those who are inculcating doctrines very different from our own.

I have laid these sentiments before you, to guard you against the danger of embracing yourselves, or leading others to embrace, loose and erroneous ideas respecting the nature of that religion which alone can reconcile us to God. This I have done, in fulfilment of a duty I owe you, as persons committed to my particular charge by the great Head of the Church. Should you suppose that in this I have erred in judgment, you will yet do me the justice to believe that I have sincerely endeavoured to direct you right.

If you teach true and correct principles of religion to those you have undertaken to instruct, you will do much good to yourselves, to those committed to your care, and to the community at large. While thus teaching poor children, and unlettered adults, you are engaged in an employment that witnesses to the world the goodness of your hearts, and are fairly entitled to the esteem and praise of every virtuous mind; and if practised from right motives, it will secure to you the approbation of God. What stronger motives, therefore, can be laid before you, to influence you to be careful to teach nothing but what is right; and to persevere in the sacrifice of your convenience and ease, in leading the poor and ignorant in the ways of righteousness and peace? On the fulfilment of this duty you may now reflect with pleasure; and the remembrance of it will brighten your prospects on the bed of death. As you advance in life, you may have the pleasure of seeing some of these poor

children you are now instructing, rise into usefulness and respectability in society, and pouring upon you their benedictions for the kindness you are now bestowing upon them. But this is not all, nor the best you may hope from your pious labours. You are now introducing these children and unlettered adults to the knowledge of God's holy will and commandments. As far as you teach them true religion, you set before them the reasons, the measures, and the rewards of those duties, by means of which they are not only to prosper now, but to be for ever happy hereafter. Go on then, thus guarded, my friends and children, with patience and perseverance in your labour of love; and may the blessing of heaven attend you! May you now reap some part of your reward in the sweet reflection of contributing to the present and future well-being of your fellow-creatures! May you thus soften for your reception the bed of death! And may your happiness be consummated at the resurrection of the just, by finding that you have been instrumental in turning many to righteousness; and of thus qualifying both yourselves and them to shine forth in the kingdom of our heavenly Father, as the brightness of the firmament, and as the stars for ever and ever!

The talents, learning, and activity of Dr. MARSH, the recently appointed Bishop of Landaff, will render the following account of his charge interesting to our readers.

(From the British Critic.)

Review of a Charge delivered at the Primary Visitation of HERBERT MARSH, Lord Bishop of Landaff, in August, 1817.

THE energy and activity which marked the course of this distinguished theologian, before his elevation to the Episcopal bench, appear to have been increased, rather than diminished, by his accession of rank and dignity. For his exertions in Parliament, during the last session, he is entitled to the warmest thanks of every friend to our ancient and allied

establishments, in Church and State; his Lordship's speech upon the question of granting additional privileges to the Catholics, was distinguished alike for its temperance and for its power. We could only have wished, that this masterly and convincing protest had been given to the public in a more legitimate form than in that of a newspaper report. Of his labours in a diocese, which had been too long, as we fear, abandoned to its fate, it is out of our province to speak; but, that his lordship, in the course of but a few months, had accurately acquainted himself with all the local and peculiar circumstances under which his Clergy were placed, the Charge before us will afford the most convincing testimony. We cannot, however, refrain from expressing our hope, that the papers of questions which his lordship has drawn up and printed for the use of his candidates for Holy Orders, could become *publici juris*. As a neat and compendious test of orthodox principle upon every leading point in theology, they are unrivalled; they present the readiest means both of examining the opinions of others, and of analysing our own. In these days especially, too much caution cannot be exercised in the admission of candidates into the sacred profession. A learned and a *scriptural* Clergy are, at all times, the best bulwarks of a Christian Church; but at a time when the most destructive errors are propagated under the disguise of the Gospel, and the sacred Volume is perverted into the minister of the rankest fanaticism, it is more than ever incumbent upon those who are intended for Holy Orders, to make themselves masters not only of the doctrines and of the spirit, but of the language also of Scripture. Insulated passages, and disjointed texts are the missile weapons of the enthusiasts; very wisely they do not attempt to bring into the field the heavy artillery of argument; they know from experience, that far more execution is done among the ignorant and unstable by these poisoned arrows, which, when barbed with Scripture phraseology, stick deep in the mind. But in this, as in many other

cases, the wound can be cured only by a right application of those very arms, by the perversion of which it was inflicted.

But, if proficiency in Scriptural knowledge is a point of such vital importance to the interests of the Church, orthodoxy in Scriptural doctrine is essential to its very existence. Neither a kingdom nor a church divided against itself can ever stand. If those are admitted within the walls of the sanctuary, whose principles are decidedly in opposition to the laws by which it is guarded and governed, the inevitable result will be confusion and ruin. That such is the case at this present time, we want no further evidence than that of the very men to whom we allude. *We* have not distinguished *them*, but *they* have distinguished themselves. They have formed themselves into a separate party, they have appropriated to themselves a separate title, they vilify and reproach those into whose territory they have intruded. So different, indeed, are the principles which they maintain, from those of our English Church, that there are many honourable and good dissenters without its pale, who, both in their belief and conduct, approach much nearer to its doctrines than those who, in defiance of any such qualms of conscience, have boldly enlisted themselves under its banner. Candidates of this description are daily increasing; and so artfully have they been drilled to conceal their real opinions during the time of examination, that they will often pass muster with those whose principles are in conformity with the Church into whose service they are about to enter. It is necessary, therefore, that a more strict and scrutinizing test should be applied, that the Bishop may know whether the doctrines of the candidate are in perfect union with the doctrines of the Church, and therefore, whether he is qualified for admission within it. We trust, that to a second edition of the Charge, this paper of questions, which are so arranged as to exhibit a connected view of the dealings of God to man under the New Covenant, could be subjoined as an Appendix.

The ground which the Bishop has taken in his primary Charge, is altogether new. It has been hitherto customary for the diocesan to enter at large into general principles, and afterwards briefly to advert to any particular circumstances which might be thought worthy of the attention of his clergy. The Bishop of Landaff has adopted an exactly opposite method; he has dedicated the main body of his Charge to questions of more immediate interest; and at the conclusion, has shortly touched upon points of general instruction. Much as we ourselves must regret this disposition of his matter, we must, at the same time, allow that, to the clergy of his diocese, such an arrangement was peculiarly adapted. The majority of our readers may feel disappointed in the absence of those general observations upon the character, the events, and the signs of the times; which, when they proceed from a powerful mind, and a commanding pen, have much weight in the scale of opinion, and give a tone to the feelings of the public mind. And had this Charge been delivered to the clergy of any diocese near the metropolis, we should have thought that their disappointment had been founded in justice. But when we consider the distance of Landaff from the centre of public business, and when we remember how very contracted the opportunities of the clergy of so remote a diocese must be of procuring the commonest information upon matters which most closely concern them, their diocesan is surely justified in calling their attention to particulars, especially when those particulars were of a nature the most important. An Act had just passed to consolidate, and to bring within one focus, all the various and scattered Acts which affected the interests of the clergy. All that could relate to their residence, to the discharge of their spiritual duties, and to the extent of their temporal engagements, was to be found in that Act, it was surely in the highest degree expedient that they should be made thoroughly acquainted, not only with the letter, but with the spirit and the reason of its

enactments. It is also well known, that a considerable opposition had been raised against the provisions of the Bill, by a very respectable portion of their brethren, in a diocese not far distant, which rendered it still more important that the clergy should not only be acquainted with, but should also be reconciled to laws and constitutions under which they were to be governed. We do not, of course, enter into other reasons which might apply to the diocese of Landaff in particular; but we shall simply give it as our opinion, that the Bishop might have produced a more splendid, but he could not have delivered a more useful Charge.

The Bishop, in the first place, congratulates his clergy that they have now a *permanent*, not a temporary law for the government of the Church; and that instead of consulting and comparing a variety of Acts, from the reign of Henry VIII. to this present time, they have now to refer to one single and comprehensive Act.

"But the greatest advantage to be expected from the present law, is that which relates to the welfare of the established Church, and therefore to the ultimate welfare of the clergy themselves. For the welfare of the Church is inseparable from the welfare of its ministers: if the Church should fall, the functions of its ministers would entirely cease, and its revenues be entirely withdrawn. To support the established Church, is to support, therefore, the *clergy* of the establishment. As soon, then, as we can ascertain what is *necessary* for such support, so soon must the clergy in particular, from considerations both of duty and of interest, be disposed to contribute by their individual efforts, to the attainment of so salutary an end. They will cheerfully submit to what might otherwise appear a personal inconvenience, when they reflect that, in the present state of the established Church, and the alarming increase of Dissenters from that Church, it is highly expedient that we should discharge our own duty to our respective flocks, lest our flocks be withdrawn from us; or, when we are *unable* to perform our own duty, that we make such provision for those to whose care we commit our flocks, that the respectability of the curate may be maintained on the one hand, and the exact performance of duty, both regular and occasional, be ensured on the other. If we disregard this rule, we not only neglect what, as pastors, we owe to our flocks,

but we display a very short-sighted policy, even in regard to our *private* advantage. For, if by endeavouring to get our work done as *cheaply* as possible, we get it done as *badly* as possible, and thus endanger the stability of the edifice, it will be a poor consolation to reflect, when we see the edifice tottering, that it cost us less while it lasted, if by paying more we might have saved it from falling."

It is just and right, that the state which protects and endows a certain portion of the universal Church, should require, from those members who have accepted of such endowment and protection, a due discharge of the duties which they have in consequence undertaken. It is just and right, that civil penalties should be attached to civil privileges; and it is to these *alone* that the Bishop, when he speaks of a law enacted for the government of the Church, appears to direct his clergy: the spiritual power of the Church can be subject to no temporal control, nor can the spiritual government be committed to authorities purely temporal. As the source of its spiritual jurisdiction is from above, so before that high tribunal alone are its ministers ultimately responsible. There is a neglect of duty which the laws of man can control; and it is that neglect to which the Bishop alludes: but there is a disregard and a disaffection beyond the reach of human power, which the spiritual Governor of the Church alone can visit or avenge. Now, as the Bishop appears unwilling to blend two considerations which are in many points so distinct, he dedicates his Charge to the consideration only of the former; and it is upon this ground that his lordship urges, both in the citation which we have given, and in other parts of the Charge, temporal motives for the performance of spiritual duties. We mention this, because we know that objections have been made to the introduction of motives apparently so inferior to the duties to be performed; but the reader, if he has any candour, will remember that it is to the clerical duties, only as far as they are connected with temporal laws and temporal privileges, that the Bishop at present confines himself.

In the latter part of his Charge, the Bishop recommends the education of the poor upon the national plan, and the foundation of Schools in union with the National Society. He urges also the necessity of adhering not to the name only, and the mechanical part, but to the spirit and to the laws of that invaluable institution. In an especial manner his lordship inculcates a strict obedience to that law of the society which enjoins that all the children shall "attend the service of the established Church, unless such reason can be assigned as shall be satisfactory to the persons having the direction of that School." The power of exception which this rule seems to imply, does not, as his lordship observes, amount to an authority for dispensing with general attendance, but only for excusing temporary and particular absence. The arguments of the Bishop upon this point are so forcible and just, that we shall present them to our readers at length.

"In the application of the above quoted rule for attendance at Church, care must be taken not to apply it in such a manner as to defeat the main object which the National Society has in view. When the Society requires that the children '*constantly attend*' at Church, unless '*such reasons for their non-attendance be assigned*' as shall satisfy the governors of the School, the opposition between the terms '*constantly*' and '*non-attendance*' appears at least to imply, that the exceptions to the rule contemplated by the Society, are rather individual instances of non-attendance, permitted in urgent cases to children who at other times attend, than such exceptions as consist in *habitual and constant* absence from Church. But even where the governors interpret the rule in the latter sense, they should still consider that a Society, formed for the avowed purpose of education in the principles of the *Established Church*, and announcing this purpose in its very title, cannot possibly confer such a dispensing power on any other supposition, than that they who apply for union with the Society are themselves true Churchmen, and consequently will be very cautious in the use of such power. Otherwise a School may be united with the *National Society*, and yet not united with the *National Church*. It cannot, indeed, be denied, that great prudence is required in the management of National Schools, in places where there are many who depart from the *Established Church*. Such Schools are open (and very

properly open,) alike to the Churchman and to the Dissenter, provided the children conform to the regulations of the School. In these regulations, the rule for attendance at Church is necessarily included, or the School could not be united with the National Society. Lest objections, therefore, should be made by parents, where the children are of such a mixed description, the governors of several Schools have thought proper not only to interpret the rule according to the *latter* sense, but to make a very *extensive* or, as it is termed, a very *liberal* use of their dispensing power. But, if I may judge from *my own* experience, there would be much less difficulty than is frequently supposed, if exceptions to the rule, when taken in the *latter* sense, were *never* allowed. In the School to which I allude, no questions are asked about the religion of the parents, when they apply for the admission of their children. They are merely informed of the conditions with which their children must comply, if admitted at the School; and they have uniformly assented without a murmur. Yet this School has been established seven years, and in a place which abounds with Dissenters. In the city of London, National Schools, than which there are no better in the kingdom, such an exception is *never* made to the rule for attendance at Church. The same is true of many, *very* many other National Schools; and to give an example in the diocese of Landaff, the governors of the National School at Chepstow, which is very well conducted, admit in *no* case such an exception to the rule for attendance at Church. Thus the children of these Schools are, without exception, educated for the Church: for it is their *place of worship* which determines the question, whether they shall be Churchmen or not. The same regularity in attendance at Church would be ensued also in other places, if governors of Schools had every where the same firmness. When it is known that exceptions are never allowed, exceptions will never be expected, and therefore never be required. Nor is a universal compliance with the rule attended with the hardship, that many suppose: for it is a mistake, that the lower classes of Protestant Dissenters in this country have, in general, such objections to our doctrine and worship, as to consider a compliance with the rule a bar to the education of their children in the National Schools. It is true, that by attempting to *force* men into measures, we may defeat our own object, by exciting a dislike to that which was previously a matter of indifference to them, and to which they might have been drawn, though they would not be compelled. But there is no compulsion, when a parent is at liberty to determine whether he will accept or re-

ject the terms on which education is offered to his child. And that a strict adherence to rule, when the acceptance of it by the other party is voluntary, does not produce the effect of compulsion, is evident from the examples above quoted.

"Before I conclude this note, I will take an *extreme* case, that we may be prepared to act on every emergency. Let us suppose, that a parent really *has* such objections to our doctrines and worship, that he would rather see his child deprived of education altogether, than see him comply with the rule for attendance at Church. And let us further suppose, that the proper remedy in such a case (namely, assistance from the affluent of *his own* persuasion, to whom, rather than to Churchmen, belongs the care of his child's *education*,) is not to be obtained. In this extreme case, the governors will consider whether the call of duty to the Church should not yield to the urgent call of humanity. But if it *does* yield, it must yield in the silence of discretion. We may *overlook* what is wrong from motives of compassion; but on no account must we *authorize* what is wrong by a positive enactment. And here lies the error of those Churchmen who make provision by their *rules* for attendance at other places of worship, whereas such attendance, when permitted by *Churchmen*, should be merely a matter of connivance. No one will question the right of the *Dissenters* to provide, if they choose, for education in their own way. But when *Churchmen* co-operate for that purpose, they surely forget what they owe to the establishment." P. 32.

We do not believe that fifty children (excepting those of Roman Catholic parents,) are excluded from the benefits of the national education, because they are forced to attend the national worship. The fact is directly the reverse. The population of England, notwithstanding the immense pains which have been taken, by the dissenting interest, to bribe them from its pale, are still much attached to the religion of the country. We know many instances where the parents, though they attend the meeting themselves, are desirous that their children should attend the Church. "Schools for all," as they are called, are not, therefore, to be considered as the receptacles for *present*, but the nurseries for *future* dissent. Never was a grosser imposition practised upon the public, than the foundation of these Schools, under the pretence of universal toleration. There are not a dozen

children in all of them together, who would not, with the full consent of their parents, attend any place of worship in the established Church. It is not dislike, but indifference to the Church, that is the character of almost all ranks and conditions in the present day. We believe, that the case supposed by his lordship, at the conclusion of his statement, is one of extremely rare occurrence. We certainly never witnessed it ourselves, nor did we ever hear of any one else who had.

At the conclusion of the Charge, the subject of the Bible Society is very briefly, but very temperately and judiciously touched upon. There is nothing in the following address that can at all betray the pen of a controversialist, or in the least degree infringe upon the dignified calmness of Episcopal authority.

"Another Society, which I earnestly recommend to your attention, is the 'Society for Promoting Christian Knowledge.' It is the most ancient *Bible* Society in this kingdom, and was employed in the distribution of Bibles to the poor more than eighty years before any *other* Bible Society existed among us. Its *title* is well adapted to its *object*: for *Christian knowledge* is unquestionably promoted by the circulation of the *Bible*. But as this Society does not go by the *name* of a Bible Society, it has been strangely inferred, (whether mistakenly or not, I shall not now inquire,) that they who have supported *this* Bible Society in preference to any *other* Bible Society, are enemies to Bible Societies *in general*; consequently adverse to the distribution of the Bible itself, and therefore infected with popery. Now, as I decidedly prefer the distribution of the Bible by the means of *this* Bible Society, to its distribution by the means of any *other* Bible Society, I will briefly state to you the *grounds* of my preference. Though the use of the *Bible* makes us *Christians*, it is the use of the *Prayer Book* also which makes us *Churchmen*. The Bible is the sole *authority* on which Protestants found their articles of faith; whereas the members of the Church of Rome found their articles of faith on the *joint* authority of Scripture and tradition. While the Bible and tradition, therefore, are the religion of the Papist, the Bible, and the Bible only, is the religion of the Protestant. But when this maxim, which is true in respect to the *authority* of the Bible, is applied, as it has been, to the *distribution* of the Bible, the maxim is totally false. Though the Prayer Book has no *authority* but what it derives from the Bible, Church-

men must attend to its *distribution* with the Bible. Take away the Prayer Book, and though we remain Christians, we cease to be Churchmen. Christians of every denomination appeal to the Bible in support of their faith and worship, however diversified that faith and worship may be. Our form of faith and worship is that which is prescribed in the Prayer Book; and as we have every reason to believe that the faith and worship there prescribed, is consonant with the tenets of the Bible, we must consistently, as good Churchmen, as good Protestants, (whatever has been said to the contrary,) regard the Prayer Book as a proper companion for the Bible. Now, the Bible Society which I recommend to your attention, is the only Bible Society in this kingdom which distributes the *Prayer Book* with the Bible. And it is chiefly on this ground that, as a faithful Churchman, I have earnestly laboured in its defence. But there are other reasons which powerfully co-operate on the same side. The Bible Society, which is distinguished by the name of the 'British and Foreign,' comprises the great body of Dissenters in this kingdom, while the other Bible Society consists entirely of Churchmen. Now a partnership of Churchmen and Dissenters in a Bible Society which distributes the Bible *alone*, is a partnership founded on very *unequal terms*. It is founded on a levelling principle, of which the unavoidable consequence is, that one party must *lose* what the other *gains*. This the Dissenters know, if Churchmen do not. They know that a union of Churchmen and Dissenters in *such* a Society, cannot fail to augment the *power* of the latter at the expense of the former. We should treat indeed, all who dissent from us with brotherly kindness and charity: they are fellow-men, they are fellow-Christians. But, as their religious interests are, and *must* be, inimical to the interests of the established Church, it is not our duty to increase their *power*. Let us be liberal; but not *so* liberal as to betray our trust."

We shall not enlarge upon the doctrinal part of the Charge, which is chiefly contained in a long note at the conclusion. We trust that, in a future address to his Clergy, the Bishop will so expand his views upon the very important points which, in the present, are but briefly touched upon, as to make them a principal and leading character of the whole.

Society (in England) for Promoting the Enlargement and Building of Churches and Chapels.

Freemasons' Hall, Friday, Feb. 6, 1818.

At a numerous and respectable Meeting of Nobility, Clergy, and Gentry, for the

purpose of forming a Society for promoting the enlargement and building of Churches and Chapels;

His Grace the Archbishop of Canterbury in the Chair:

His Grace having explained the object of the Meeting:—

On the motion of the Duke of Northumberland, seconded by Lord Kenyon, it was

Resolved unanimously, That the Society be now formed, under the following rules and regulations. (*See the Rules subjoined.*)

On the motion of the Right Hon. Sir John Nicholl, M. P. seconded by Admiral Lord Radstock, it was

Resolved unanimously, That the following twenty-five lay peers and commoners be requested to accept the office of Vice-Presidents of the Society. (*See the list subjoined.*)

On the motion of Sir Thomas Dyke Acland, Bart. M. P. seconded by the Bishop of London, it was

Resolved unanimously, That the following thirty-six laymen and ecclesiastics be appointed the Committee. (*See the list subjoined.*)

On the motion of George Gipps, Esq. M. P. seconded by John Round, Esq. M. P. it was

Resolved unanimously, That Charles Hoare, Esq. be appointed the Treasurer of the Society.

On the motion of John Bowdler, Esq. seconded by the very Rev. the Dean of Chester, it was

Resolved unanimously, That George Bramwell, Esq. be requested to undertake the office of honorary Secretary to the Society.

On the motion of the Bishop of Landaff, seconded by Wm. Wilberforce, Esq. M. P. it was

Resolved unanimously, That the Address to the public now read be adopted.

And on the motion of Sir Thomas Dyke Acland, seconded by Lord Kenyon, it was

Resolved, That in case any of the officers now nominated shall decline to accept the office, it shall be competent for the Committee to fill up the vacancy.

After the Chairman had left the chair, on the motion of the Duke of Northumberland, seconded by the Hon. Mr. Justice Park, it was

Unanimously resolved, That the thanks of this meeting be given to his Grace the Archbishop of Canterbury, for his able conduct in the chair.

Patron, his Royal Highness the Duke of York.

President, the Archbishop of Canterbury.

Vice-Presidents—The Duke of Beaufort; the Duke of Rutland; the Duke of Northumberland; the Earl of Bridgewater; the Earl of Abingdon; the Earl of

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Hardwicke; the Earl of Liverpool; Earl Manvers; the Earl of Harrowby; the Earl of Darnley; Earl Brownlow; Viscount Sidmouth; Viscount Palmerston, M. P. Lord Bagot; Lord Kenyon; Lord Grenville; Lord Rolle; Lord Colchester; the Speaker of the House of Commons; the Chancellor of the Exchequer; the Hon. Mr. Justice Park; the Right Hon. Robert Peel, M. P. Sir Thomas Dyke Acland, Bart. M. P. Sir James Langham, Bart. William Wilberforce, Esq. M. P. with the whole of the English Episcopal Bench.

Committee—Very Rev. Gerard Andrewes, D. D. Dean of Canterbury; Thomas Babington, Esq. M. P. Edmund Pollexfen Bastard, Esq. M. P. Samuel Bosanquet, Esq. John Bowdler, Esq. Francis Burton, Esq. Rev. James Bush; Rev. Archdeacon Cambridge; Nicholas Charrington, Esq. William Cotton, Esq. Rev. Archdeacon Daubeney; Richard Hart Davis, Esq. M. P. William Davis, Esq. Mr. Sergeant Frere; George Gipps, Esq. M. P. Jeremiah Harman, Esq. very Rev. Robert Hodgson, Dean of Chester; Robert Harry Inglis, Esq. Beeston Long, Esq. Right Hon. Sir John Nicholl, M. P. Rev. Henry Handly Norris; Sir Robert Peel, Bart. M. P. Rev. Archdeacon Pott; Adm. Lord Radstock; John Richardson, Esq. John Round, Esq. M. P. Lord Robert Seymour; Lancelot Shadwell, Esq. Charles Hampden Turner, Esq. Rev. William Van Mildert, D. D. Joshua Watson, Esq. Rev. Archdeacon Watson; very Rev. J. C. Woodhouse, D. D. Dean of Lichfield; Rev. Chr. Wordsworth, D. D. Rev. Richard Yates.

Trustees—Lord Kenyon; Sir Robert Peel, Bart. Charles Hoare, Esq. Beeston Long, Esq.

Treasurer, Charles Hoare, Esq.
Honorary Secretary, George Bramwell, Esq.

Sub-Secretary, Rev. William Johnson Rodber.

Address.

The want of church-room, especially for the lower classes, in all the populous parishes which surround the city of London, and in many other parts of this kingdom, has been long felt and deplored; and the fearful consequences thence resulting to the best interests of religion and order, are universally admitted.

Urged by these considerations, a number of respectable individuals presented a memorial to the Noble Lord at the head of His Majesty's councils, soliciting the attention of Government to the necessity of providing additional church-room; and afterwards resolved to attempt the formation of a Society for promoting this good work.

As it was their duty in the first place to obtain the sanction of the heads both

of the civil and ecclesiastical establishments, and as this could only be done by framing some fundamental rules, and submitting them to the consideration of the persons whose approbation and patronage they solicited, much time unavoidably passed away before their plan could be matured, and a Society arranged which might claim the attention of the nation at large.

Such a Society is now formed; but it comes forward at a moment when its utility may appear to be superseded by the prospect of more adequate and effectual relief being afforded by the Legislature of the country. So far, however, from such relief being likely to render the efforts of the Society unnecessary, its promoters have the best reason to believe that in subserviency to any parliamentary enactments, its operation will prove highly beneficial in many cases, and in some, perhaps, of the greatest urgency, essentially useful for the speedier attainment of the great object in view.

All, therefore, who feel that this great evil calls for redress; all who are justly alarmed at the dreadful consequences which must ensue, if the lower classes of the community continue to be deprived of the means of joining in the public worship of the Established Church, are earnestly entreated to give this Society their liberal and zealous support.

Rules and Regulations.

1. That the Society be named "The Society for Promoting the Enlargement and Building of Churches and Chapels."

2. That the Society be governed by a President, Vice-Presidents, a Treasurer, and a Committee of thirty-six Members; of which thirty-six, two-thirds shall be Laymen, and one-third Ecclesiastics.

3. That his Royal Highness the Duke of York be the Patron of the Society.

4. That the Archbishop of Canterbury be the President of the Society.

5. That the Archbishop of York, the Bishops of the two Provinces, and twenty-five Lay Peers and Commoners, be the Vice-Presidents of the Society; and that all vacancies in the vice-presidency be filled up by the Committee.

6. That the President, Vice-Presidents, and Treasurer, be ex-officio Members of the Committee; and the Treasurer, and one fourth of the thirty-six elected Members in rotation, shall vacate their offices at the Annual General Meeting, but be capable of immediate re-election.

7. That all persons making a donation of 100 guineas or upwards shall be Governors of this Society, shall be eligible to be Vice-Presidents, and have a double vote at all General Meetings.

8. That all persons who shall contribute 20 guineas in one donation, or two guineas

annually, shall be Members of this Society, have a right to vote at all general meetings, and be eligible to the Committee, provided such annual subscriptions shall not then be in arrear.

9. That all annual subscriptions shall become due on the 1st day of January in each year.

10. That a General Meeting be holden annually on the third Thursday in May, and oftener if the Committee shall think it expedient.

11. That at the Annual Meeting a Report of the Society's proceedings be made by the Committee, together with a statement of its receipts and payments; that three auditors be then appointed for the year ensuing, a Treasurer be elected, and the vacancies in the Committee filled up from a double list prepared by the President and Vice-Presidents.

12. That every order to be made and act to be done by the Committee, shall be made or done with the consent of the majority of the Members present at a meeting of the Committee; such meeting to consist of not less than five.

13. That all monies received by the Society in donations, subscriptions, bequests, or otherwise, shall be paid into the Bank of England, in the names of four trustees, to be appointed by the Committee; and that all sums not immediately wanted be invested in Government securities, in the names of such trustees.

14. That no money shall be advanced by the Society towards the enlarging or building of any Church or Chapel in any parish or place, unless the consent of the ordinary, patron, and incumbent of the Church or Chapel already existing therein (if any such there be,) shall first have been obtained to such enlarging or building.

15. That no grant exceeding 500*l.* shall be made, unless approved by at least two-thirds of the members present at a meeting of the Committee, and confirmed by a majority of the members present at a subsequent meeting of the Committee, to be called expressly for that purpose.

16. That assistance shall be given to those parishes and places only which shall advance towards effecting the objects aforesaid, as much money as, in the opinion of the Committee, shall bear a due proportion to their means; and all parishes and places applying for aid shall state the extent of their population, their pecuniary means, and the efforts they have made, or are willing to make, towards accomplishing the object.

17. That the Society shall not advance a greater proportion than one-fourth of the estimated expense of the works, unless for some special reason, to be made out to the satisfaction of the Committee.

18. That the Society will not themselves engage in building or enlarging any

Church or Chapel, but will confine the application of their funds to assisting such parishes or places as shall be desirous of erecting or enlarging Churches or Chapels within their respective limits.

19. That it shall be an object of the Society to obtain and communicate information that may facilitate the enlarging and building of Churches, particularly with respect to economy in building.

20. That it be a condition of every grant, that no expense shall be incurred for ornamental architecture beyond what shall, by the Committee, be deemed essential to give to the buildings to be erected and enlarged with the aid of this Society, the character of Churches or Chapels of the Church of England.

21. That in the aid to be granted by this Society, preference shall be given to such parishes and places as shall propose to afford the greatest extent of free sittings in proportion to the aid granted; such extent to be in no case less than half the additional area and accommodation.

The Dean and Chapter of Christ Church, Oxford, have subscribed to the above object 1000*l.* sterling; and several of the Nobility and Gentry, sums varying from 50*l.* to 500*l.* sterling. The Bishops and Clergy are also liberal benefactors. The celebrated Archdeacon Daubeny has subscribed 500*l.* sterling.

A recent English publication remarks: "Let us congratulate our readers on the better prospects which are opening before us. Government, we hope, are at last awake to the absurdity of encouraging all parties to the neglect of sound and active Churchmen. Parliament has voted one million for the building of Churches; and the Society for the Propagation of Christianity abroad, have voted 5000*l.* to be placed at the disposal (not of a committee of laymen and curates,) of the Bishop of Calcutta, for the purposes of the Society. May their measures be productive of unity and true religion among us. A new era seems to arise."

Practical Notes on Genesis xix.

Extracted from D'OYLY'S and MANT'S Family Bible, the first and second Numbers of which are now ready for delivery by T. & J. SWORDS. The notes between brackets are added to the American Edition.

14. — *But he seemed as one that mocked*] Lot warns his sons-in-law, like a prophet, and advises them like a father; but both in vain: he seems to them as if he mocked, and they do

more than *seem* to mock him again. "Why should to-morrow differ from other days? Who ever saw it rain fire? Or whence should that brimstone come? Or if such showers must fall, how shall nothing burn but this valley?" So to carnal men preaching is foolishness, devotion idleness, the Prophets madmen, Paul a babler: these men's incredulity is as worthy of the fire as the others' uncleanness. "He that believed not, is condemned already." *Bp. Hall.*

16. — *while he lingered,*] It is observable that Lot, though he fully believed there should be a performance of the things which were told him, yet made not that haste to get out of the city which the case required. How apt is the sinner to linger and to put off his repentance! How often is God forced, as it were, to arrest him by sickness or some grievous calamity, and so to drag him from perdition! And, O! how merciful is the Lord to that man, whom by any means, however painful and afflicting, he bringeth forth into safety, and setteth him without the city! Let such an one hear the voice of his gracious Deliverer, saying to him in the person of Lot, "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—Escape, O sinner, for thine eternal life: look not behind thee on the pleasures thou hast left, neither let thine affections stay upon the earth; escape to the holy mountain, lest thou be consumed with the world. *Bp. Horne.*

[Lot we see *lingered*; was loath to leave his friends behind, friends so nearly allied, and whom, possibly, he was still interceding for; loath, perhaps, to leave his house, his goods, the place he had chosen for his residence, the fruitful and well-watered plains of Jordan, for a distant and desert mountain. And is not this a lively emblem of our corrupt nature? Is not this the part we all act, and have so often acted, when bidden of God to forsake the Sodom of the world, and the filthy conversation of the wicked; the engagements of unlawful pleasures and

profits, the lusts and corruptions of the flesh?—Have we not still *lingered*, still prolonged the time to renounce these dangerous and professed enemies of our souls; to forsake all, and to follow Christ?—But the *Lord is merciful*—in obliging us, by a sweet but secret force, to do that by compulsion, which we ought to do by choice! For what are the afflictions and troubles, the crosses and disappointments, of all good men, but the kind hand of a *merciful* God, to *bring them forth, and set them without the city of destruction*?—O gracious and benign force! O happy violence! where the cross is mercy, and the loss gain! *Wogan.*]

[17. — *Escape to the mountain,*] Like Lot, who was called to leave Sodom, we are called to renounce the wicked world, and live; to *escape to the mountain*; yea, not to *look behind*, nor *stay in all the plain, lest we be consumed*.—No security for us but in the Church; this is the mountain we are to flee unto: To stay in the plain, in the midst of affluence and plenty, pleasures and ease, is dangerous to our virtue; and to *look back* to those sins we had once escaped, and been purged from, shows a greater affection to them, than can be consistent with a state of grace. Lot was conscious of his own inability to ascend to the mountain, and not insensible of the mercy which saved his life; but his faith was weak, and his obedience imperfect. But let the Christian learn, that a true repentance *lingers* not at the leaving the pomps and vanities of this wicked world, or forsaking the dearest friends we have, to follow Christ;—that our faith in him is the victory which overcometh the world; but it must be a faith in the power, as well as the goodness, of divine grace;—that such a faith will plead no infirmities of the flesh, to excuse its ascent to the hill of perfection, being enabled to do all things through him who strengtheneth us;—that a sincere obedience disputes not the will of God; sees no *mountains* or difficulties in any of his commands; for while we have him for our strength, and his Spirit for our guide and assistance,

what need we fear? What evil can take us, or how can we die, if he be with us, and his hand conduct us? Let Lot's frailty fortify our weakness, and shame our want of faith and fortitude. *Wogan.*]

22. — *I cannot do any thing, &c.*] Having made thee this promise, I must defer the vengeance till thou art safe there. *Bp. Patrick.*

— *Therefore the name of the city was called Zoar.*] Signifying "little:" for the name of it was Bela before, chap. xiv. 2. *Bp. Wilson.*

In times of public calamity there is often some little Zoar provided for them that love God, where they are wonderfully preserved from the judgments that fall on their country and their kindred. The Roman armies, which surrounded Jerusalem, to execute on it the vengeance predicted, drew off in an unaccountable manner, as if their design had been to give the Christians contained within its walls an opportunity of withdrawing to a little adjoining city called Pella, which proved a Zoar to them: from whence they beheld the Roman eagles fly again to devour their destined prey. And what is the Church upon earth, but a Zoar, a little city, (is it not a little one?) spared at the intercession of its Lord? Here the penitent, not yet strong enough to escape to the heavenly mountain, findeth rest and refreshment, and is strengthened to pursue his journey. Hither let him escape, and his soul shall live. *Bp. Horne.*

From the Alexandria Gazette.

The following resolution of the Convention of the Protestant Episcopal Church of Virginia, lately assembled at Winchester, is furnished for publication by the Secretary of the Convention, for the purpose of giving the earliest information upon the subject, which is considered interesting and important.

In Convention, May 22, 1818.

Whereas differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many that the sense of the Convention should be expressed concerning them, the Convention does hereby declare its opinion, that gaming, attending on theatres, public balls, and horse racing, should be relinquished by all communicants of this Church, as having the bad

effects of staining the purity of the Christian character; of giving offence to their pious brethren; and of endangering their own salvation by their rushing voluntarily into those temptations, against which they implore the protection of their heavenly Father: and this Convention cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct, and unanimity of opinion, among all the members of our communion.

The above is a true extract from the proceedings.

WM. MUNFORD.

Secretary to the Convention.

Alexandria, May 26, 1818.

The corner stone of a new Episcopal Church has recently been laid in Georgetown, in the district of Columbia, with appropriate religious ceremonies.

The University of Maryland have recently conferred the degree of Doctor of Divinity on the Rev. EDMUND D. BARRY, of Baltimore.

On Friday, the 29th of May, the Rev. JONATHAN MAYHEW WAINWRIGHT was instituted Rector of Christ Church, in the city of Hartford, (Connecticut,) by the Right Rev. Bishop HOBART.

ORDINATION.

On Tuesday, the 26th May, an ordination was held at Stanford, (Conn.) by the Right Rev. JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the State of New-York; when Mr. AUGUSTUS FITCH and Mr. LEVERETT BUSH were admitted to the Holy Order of Deacons. Divine service was performed by the Rev. RAYMOND KEARNEY, of Westchester, and an excellent discourse delivered by the Bishop, from Is. vi. 1, 2, 3. The Rev. Mr. BALDWIN, Rev. Mr. SHELTON, Rev. Mr. SHERWOOD, and others of the clergy, were present, and assisted in the solemnities.

LATE PUBLICATIONS IN ENGLAND.

A Supplement to the Essay on the Duty of Communion with the Established Church, containing an Illustration of its Doctrines on controverted Points. By Robert Morres, M. A. Prebendary of Salisbury.

Reasons of a Layman of the Established Church for withdrawing his Subscription from the British and Foreign Bible Society, and giving his undivided Support to the Society for Promoting Christian Knowledge.

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